1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

Young men wear large armlets almost 12 inches (30 cm.) long crocheted of cotton with hanging fringes.

Women wear a bark-cloth girdle, which is wound round the body and under the crotch and looped over, hanging down in front. Feather headdresses of a number of different designs are worn by men on festal occasions. Men tie the prepuce with a firmly wound string and wear a string belt.

Elaborately decorated woven belts with hanging ema feathers are worn for wrestling matches. Bird down is glued on the shoulders, arms, and legs. Body painting is very elaborate, and designs covering the entire body are carefully executed with genipa. Urucú is spread generally, with accents on the cheekbones, the nose, and the upper arm.

TRANSPORTATION

The *Carajá* manufacture elongated dugouts, neatly adapted to landing and freeing their craft among the sandbanks.

MANUFACTURES

Bark cloth.—Bark cloth is made of *Apeiba* bast, soaked, beaten with flat stones, and dried until it becomes very soft and white.

FIGURE 30.—*Carajá* manufactures. *a–d*, Pottery; *e*, wooden scoop. (Redrawn from Ehrenreich, 1891 b, figs. 5 and 14.)

1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

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PLATE 22.—Carajá paddles, gourds, and basketry. (After Ehrenreich, 1891 b.)

[End Plate 2]

/17 cont./

417 Today the primitive tools are limited to those which Nature
237 provides for specific purposes, such as scraping knives of mussel shells, chisel-shaped implements made of rodent teeth, flat stones for pounding bast cloth, the coarse bony tongue of the pirarucú as a rasp, etc.

178 Despite widespread use of foreign tools, the industry of this people has completely retained its national character. Fortunately, among the Karaya, there is still no question of any decline in it such as almost always sets in as a consequence of the introduction of European products, as is well known. Fitness, beauty of form, and care in execution are still characteristic of their work.

501 Canoe construction is on a rather high level, although the method of production is relatively simple. The boats (auñõ) are long narrow dugouts with the front and back parts extending equally far and somewhat sloping at the tips. Given the many shallows of the river this form is the most efficient, since it facilitates the landing and launching of the vessel (Pl. IV /see p. 106 /, 2).

396 The material is the straightest possible trunk of the ipiuba
824 (Tecoma sp.) or jatoba (Hymenaea sp.). Since the forward part is from the lower, the back part from the upper section of the trunk, the canoes are usually somewhat broader in the front than in the back. The hollowing is done with an ax and aided by fire. Since the cavity of the boat is not artificially widened by special manipulations such as Im Thurn describes (op. cit., p. 293), but rather the original diameter of the trunk also determines that of the boat, the canoes are usually disproportionately narrow in proportion to their length and tip over easily. They
501 are smoothed over inside and outside with great care. Arrangements for sitting are not present. There are set in on the other hand, rows of short crossbars, which, fixed a few inches above the bottom, protect any cargo from getting wet.

The oars (nahere, Pl. VIII /see p. 110/, 1-3) are of excellent workmanship. They are 1 1/3 to 1 1/2 meters long, half of which is taken up by the handle provided with a cross-grip. The blade is straight, leaf-shaped, 15-20 centimeters wide, and runs out at the bottom into a lancet-shaped, offset tip. Elegant

/17 cont./ Elegant

50 [531] oars are painted black. The middle third of the blade is covered by a decoration made up of black zigzag lines and dots on a white background (see p. 49).

411 The weapons of the Karaya are still the original ones throughout.

The bows (suahĕtĕ) are of various sizes according to the age and strength of the owner. The longest of the collection measures 220 centimeters, the shortest child's bow 70 centimeters. They [824] consist in part of the wood of the brejauba palm (Astrocaryum sp.) or the so-called pau d'arco (Tecoma sp.). The front side is usually somewhat smoothed down, the ends tapered with thornlike, offset tips (Pl. VI /see p. 108 /, 1).

411 /18/ The string (mahūga) and the way it is fastened show
284 certain peculiarities similar to those found among the Guiana
[824] tribes. The material is embira bast (Malvaceae sp.), the leaf fiber of a Bromelia (caraguatá) or that of the pati palm (Syagrus botryophora). The length of the string twisted from it exceeds that of the bow by six to eight times. Of a appropriate thickness at one end, it tapers more and more toward the other, finally ending in a thin thread. The strong end is wound around the upper tip of the bow. From there the string goes directly to the lower end and along the front side of the bow upward to about the middle. Then it runs back again and is wound fast around the lower part of the bow with its thinner end. The last, thread-like part hangs down, decorated with a feather tassel.

In order that the wound end does not slip up, it is wound at the place of the curve with a layer of maize leaves which are tied fast with black cotton cords. Sometimes the ends of the bow are also wrapped with thin white threads below the tip. A similar, but looser cotton binding ties the part of the string running on the outside of the bow to the bow wood. This prevents too great a strain on the string. If the upper end of the string breaks, a replacement can easily be brought up by unwinding from below. A break at the lower end is not easily possible because of the counter pressure present there.

/78 cont./ [Plate II, Karaya. (cont'd)]

142 2. Two Sambioa warriors en face. The man on the left with
291 the feather diadem lurina on the back of the head (see p. 44),
301 bow, arrows, and club in his hand, the one on the right with the
302 small wreath-diadem (Pl. IX /see p. /, 6) and strings of glass
411 beads wound tightly around the neck. The large lower-arm cuffs identify him as unmarried.

Pl. III. Karaya. Karayahi Groups (taken in the last "summer camp" on a river island above the northern tip of Bananal Island).

1. Men, two of which wear arm-cuffs and knee-bands. One has the small feather rosettes with a central disk of mother-of-pearl in his ears (see. p. 46). Face painting with soot is recognizable. The straw hat of the older man sitting in front is not the one mentioned on p. 20, but a model directly borrowed
● [501] from the settlers. In the background two long canoes and farther to the left in the distance the small Araguaia steamer.

342 2. Women, children, and young people sitting on the
361 ground in front of the tent-roofs of the summer camp, which are
516 made of mats. Two araras on the pole to the right, at the left on the bank a jabiru (black-headed stork).

Pl. IV. Karaya. Villages.

133
342 1. Full view of the first village of the Sambioa.
361 2. Reception scene in the third village of the Sambioa.
574

Pl. V. Karaya. Chief's hut (fourth village of the Sambioa).

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354 Group at the cooking place in front of the entrance.
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Pl. VI. Karaya. Weapons.

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1. Bow with wound bowstring and feather tassel (1/8).

[Plate VI. Karaya. (Cont'd.)]

/78 cont./

411 2, 3. Arrows with palm-wood knives (1/6).

4. Arrow with bird-bone tip (1/6).

5. Bird-arrow with blunt, knob-shaped tip (1/6).

6. Throwing board (1/6).

7. Arrow thrown by it, with blunt wooden tip (1/6).

8. War arrow with ray-spine tip (1/6).

9. War arrow with taquara-cane knife (1/6).

[531] 10. Lance with shaft-plaiting (1/9).

11. Flat club of the Sambioa chief Ambura (from the collection of Leite Moraes (1/9).

12. Plaiting pattern of the latter (2/3).

13. Grooved, round club of Ambura (1/9).

/79/

286 291 301 Pl. VII. Karaya. Cotton Work.

1. Large black and white striped sleeping-mat or cape (1/8).

2. Fringed hangings of twisted cotton thread to be worn hanging down from the neck over the chest and back. Dyed with urucú red (1/8).

3, 4. Black, closely woven body-belts for small children (1/8).

5. Black tassels with pierced snail shells tied on in pairs with plaited cords taken doubled. Worn by small children around the neck (1/6).

6. Knee band of unmarried persons (1/8).

7. Black, closely woven forehead-band with rectangular mother-of-pearl disks sewed on (1/8).

8. A pair of tightly knitted, red, lower-arm cuffs, mark of the unmarried state (1/6).

501 531 412 415 Pl. VIII. Karaya. Oars, Gourds, Plaited Work.

1-3. Oars with fish patterns (1/9).

4. Cassava grater (1/9).

5. Small tobacco pouch (1/8).

4: Ehrenreich--105 E-5 (1888) 1891 SP9 Caraja SP9

Plate III

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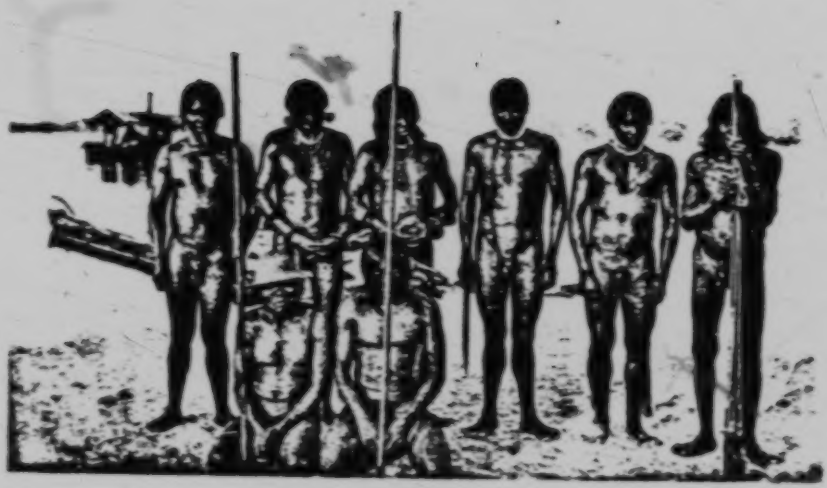

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4: Ehrenreich--106 E-5 (1888) 1891 SP9 Cáraja SP9

Plate IV

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Plate VIII

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[286]

5: Krause--1 E-5 (1908) 1911 SP9 Caraja SP9

Plate I

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Karajá boatman.
/Frontispiece facing the title page./

5. Krause--27 E-5 (1908) 1911 SP9 Caraja SP9

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Ill. 9. A place to which the Karajá push their canoes. Interior of Bananal. (Drawn from a photograph.)

/Ill. 9 appears on p. 136./

5: Krause--194 E-S (1908) 1911 SP9 Caraja SP9

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1. Archer.

B68

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Target club. 4 a-c. Small carrying-gourds.

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3 a-c. Club clubs.

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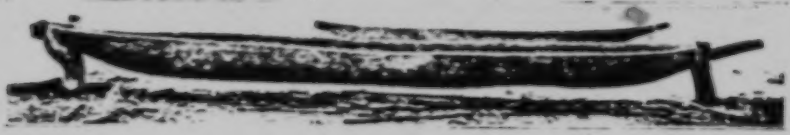


5. Karajá boat, [illegible]-raja.

/276 cont./

482 415 Smaller loads are carried in containers on a hand-strap, for example, in carrying sacks (măsĭ; Pl. 57, Ills. 5 and 6), carrying bags (lōlŭ; Pl. 57, Ill. 4), two-piece baskets (wrăbăhĭ; Pl. 57, Ills. 16 and 17), small pouches (Pl. 55, Ill. 6 a-c), or in small gourd vessels, the perforated edges of which hold the carrying-bands or which are either plaited round with bast (dălīlĭkŭ) or are set into a net of black cotton plaiting (wălăbŭkŭ; Pl. 56, Ill. 4 a-c).

854 Children ride on the hip and are held there with the hand (Pl. 12, Ill. 4; Pl. 37, Ill. 2; Pl. 42, Ills. 2, 3).

●501 [484] Their principal journeys take place by water in a boat. The boat (ăwŏ), of which there is one or more in each family, consists of a dugout six to ten meters long and 40-60 meters wide. The two ends are greatly elongated and slope up from below, so that getting on and off the sandbanks is easily accomplished (Pl. 56, Ill. 5). The boats have no seats; one squats or sits on the narrow bottom. Sometimes cross-rods are put in, upon which the cargo is placed to protect it from the bilge water. In one place [373] in the boat there is often a layer of loam upon which lies the smoldering wood for transporting fire.

The boats are propelled with oars and poles; both are used in journeys upstream and downstream, the poles, of course, only in shallow water. The oars (nălĭhĭ) are manipulated freely as paddles, and, indeed, the rowers kneel or sit in the boat, their faces in the direction of travel. If the boat is propelled by one [502] man, he sits at the rear end and steers at the same time; with a crew of two men, one sits at the front end and one at the rear; several rowers distribute themselves over the entire boat. In the latter case, the rowing rhythm is entirely spontaneous, since the [533] ones in the rear must adjust to the man in front. The song which young people like to take up while rowing has nothing to do with the rhythmical rowing. There are various ways of working the oars: short strokes with pauses after each stroke; long, evenly spaced strokes; slow strokes with a lifting of the blade at the end, so that the water falls off the blade in a broad surge, are regarded [147] as a particularly elegant manner of rowing. The Indians have great endurance; they row for many hours without interruption.

/276 cont./

•501 The oars are about 130 centimeters long and have a blade 18-19 centimeters wide and about 70 centimeters long, which [531] terminates in an offset, elongated point. The blade is sometimes painted black; a center cross-band is left blank and painted red. The handle end has a short, curved /Pl. 57 appears here/ /277/ crutch. Below this on the handle there are three raised rings, which are produced by two notched grooves; they are characteristic of the Karajá (1) (Ill. 128 a, b).

1. See club handles above /see pp. 191-192/.

The rudder is identical with the oar; it is likewise freely manipulated.

[824] Poles (hõdjũ, wãlõtõ, made of meijú wood) are about four to five meters long; they are cut out of slender, thin trees, under the white bark of which lies a red bast, which, freshly peeled, smells like cress. When the pole is not in use, it is stuck into a short loop which is drawn through the boat wall in front and floats alongside. The poling is done from the front end of the boat, whether the Indian moves the boat alone or has a helmsman with him. He sets the pole in, now on this side, now on that, depending on the direction of travel, then turns around, presses the end against his chest, and, going five or six paces to the middle of the boat, pushes again toward the middle. Then he goes back to the front and starts anew (Pl. 1).

Ill. 128 a, b. Karajá oar.

This walking causes a violent rocking of the boat; the Indians are very skillful, however, so that no water pours in. If several Indians push with poles, they stand turned alternately to the right and left and move the poles from that position. When they pull forward, they set the poles so far from the boat that no water can enter.

Whereas rowing is practiced equally by men and women, I never saw women traveling with the poles.

[Text Continues on p. 202]

/277 cont./

501 [502] The boat is pushed over shallow places; to get over exposed sandbanks extending crosswise, wooden rollers are laid down on which the boat is rolled across (Ill. 9).

There are no anchors for securing the boat; stones with plaiting around them serve only as anchors for the bottom tackle for turtles. The boats are easily pulled up on the bank, and the boat pole is stuck into the sand through the loop; this is the whole mooring.

[415] Half-gourds are used to scoop out the water that enters.

[532] [484] [211] I saw decorated boats only in Village No. 20. Here, on the inner wall of a boat, there were light-colored human figures; another boat had 36 notches on the edge, which were said to be the number of nights required for a journey to the Sambioá.

184 Such trips lasting for weeks are usually undertaken in a large company; often the entire village sets out in a great number of boats packed high. By themselves the Indians only make [262] journeys of one or two days. By way of /278/ provisions they take only a little with them: manioc, maize, and the cooking pot; the fish are caught on the way twice a day. Rower and helmsman change places daily on longer journeys, especially if only two men are traveling in the boat.

503 132 Shipwrecks sometimes occur, especially while crossing the river in a storm. Such accidents, in which Indians lost their lives and of which several examples were recounted to me, are easily explainable in view of the high waves which storms create on the river and the narrow, low boats of the Indians. In fact, I myself with my boats (dugouts with one or two side planks set on them) was often forced to seek refuge from wind and waves for hours on high banks or on sandbanks.

The Indians endure bad weather on the journey rather simply. They quickly build themselves small sheltering walls out of poles and prepared palm leaves, which they always carry with them on longer journeys, or they pull the boat on land, turn it upside down, and lie down under it wrapped in their coverings beside a fire which they light in the center. They spend the worst nights of storm and rain in this manner.

/306 cont./

868 501 In order to learn to row, boys use small oars, which in general are similar in shape to those of the adults, but sometimes deviate in the shape of the blade (Ill. 166a). They are 64-96 centimeters long. Only one specimen /Ills. 162-166 appear here/ /307/ showed painting with red and black squares (Ill. 166b). They, too, have two grooves in the handle cylinder.

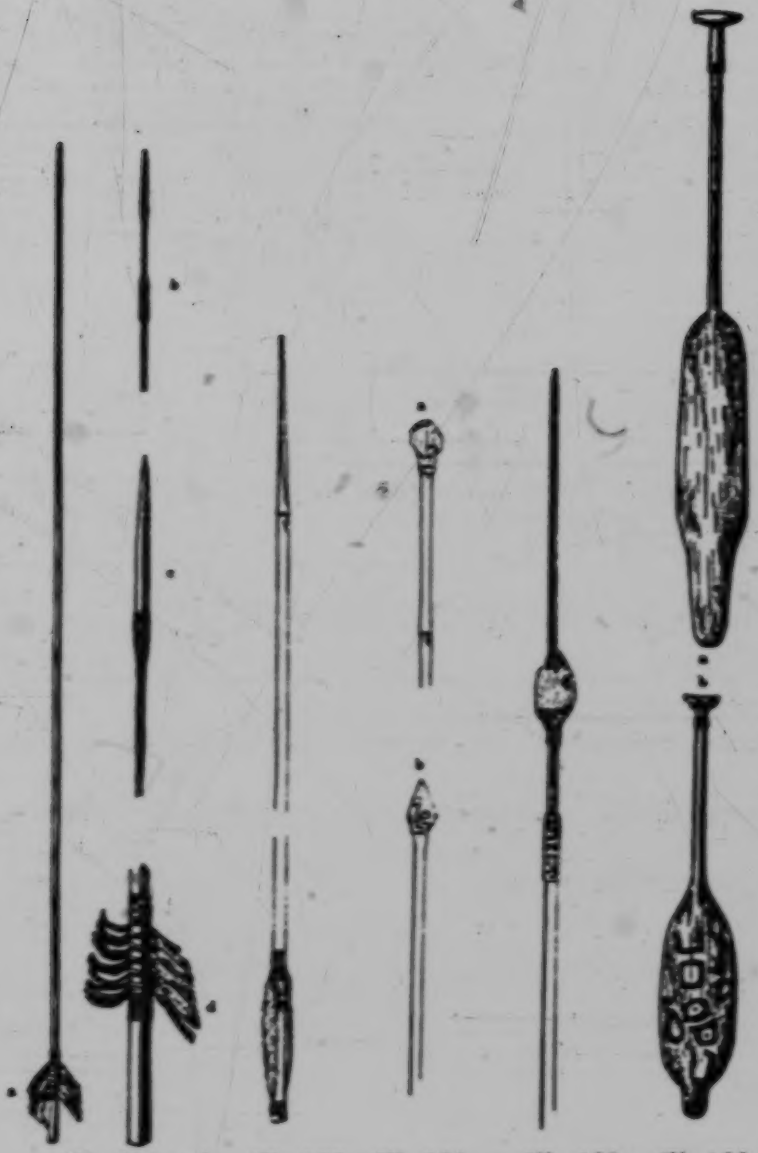
868 207 For learning to fish, boys use small anchored nets (hádeke, lãhole) knotted out of bast, which they set up in the water on the edge of the sandbanks; they are mounted on two long side rods and are kept stretched by several vertical struts (Ill. 86). /Ill. 167 appears here/

865 283 Girls learn to spin and cook. They have small spindles on which they twist serviceable threads at an early age. One sees girls from six to seven years old already spinning almost constantly. The spinning whorls are either double-conical clay whorls or wooden whorls that are dome-shaped on one side (Ill. 167). This primitive shape has thus been preserved among the children, whereas it seems to have been lost to the adults.

868 415 Small clay dishes appear in all sizes; the larger ones may actually be used for cooking, whereas the smaller ones serve only as playthings. The actual cooking utensils are partly blackened with soot on the outside, in other words, have been exposed to the fire. Besides the usual forms (pot; Ill. 168a) and bowl (Ill. 168 b,c), other forms also appear: bowl with convex bottom (Ill. 168d), dish (Ill. 168 e,f); a four-part dish (Ill. 168g), the use of which did not become clear to me despite the long Indian explanation of the mother concerned, seems to be used for a very special purpose. /Ill. 168 appears here./

504 415 [184] /308/ All the other dishes are used only for play; some of them are not fired and are so small that cooking with them is impossible. It is surprising in this connection that in addition to the usual types there are quantities of different, almost European-looking vessels, which, strangely enough, all come from the village on the Tapirapé mouth. I did not see these peculiar forms

[Text continues on p. 246]



Ill. 162 a-d. Ill. 163. Ill. 164. Ill. 165 Ill. 166 a, b.

Ill. 162 a-d: Child's arrows. Ill. 163: Pointed bird-arrow. Ill. 164 a, b: Blunt bird-arrows, a) wax head, b) root end. Ill. 165: Arrow with nut pushed on it. Ill. 166 a, b: Child's oars, a) ordinary type, b) painted.

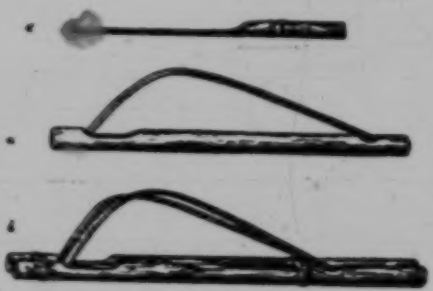
/311 cont./

524 small red and yellow feathers and small pieces of red wood, which make circular figures when spinning. The top is twirled between the palms of the hands in the air and then allowed to fall. It has achieved the desired speed of rotation only when it buzzes.

[824] Humming tops (inâuinî) are also common. The body consists of a gourd that bears two lateral holes of different sizes opposite each other. The stem goes through from top to bottom and projects 14 1/2 centimeters at the bottom. It is fastened in the gourd with wax (Ill. 176). A string which bears a small

[501]

Ill. 172 a-d.
Child's toy oars (c and d painted).



Ill. 173 a c.
Gun reproductions. Karajá.
a) Simple, b) double-barreled gun, c) instrument for cleaning the tube.

wooden handle at the end is used to wind it up. Apparently there is no ring or the like to make it possible to wind it up without injury /Ills. 174-176 appear here/ to the left hand. Koch-

[911] Grünberg in his book, Zwei Jahre unter den Indianern /Two Years Among the Indians/ (Berlin, 1910), Vol. 1, page 121, illustrates a humming top from the Rio Aiarý, which is quite similar and on which a plaited ring protects the hand. Perhaps the Karajá also

/361 cont./

411 (Ill. 196a). I did not see here clubs with plaiting around them or flat clubs.

[312] [237] [184] For grooving the clubs, the cutia tooth (haŭlidjŭ) mounted on a rod is also used by the Šavajé (Ill. 197).

As for lances (dõnõli), I acquired only one specimen, which looks very old. It is constructed like those of the Karajá. The shaft is 2.5 centimeters thick and 200 centimeters long, the bone

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Ill. 196 a, b. Savajé club. b) Handle end of a second specimen.

Ill. 197. Club groover.

Ill. 198. Arrow thrower. Savajé.

Ill. 199. Savajé oar.

411 point 19.2 centimeters, the red winding 11.5 and the plaiting 63 centimeters long. The feather tassels hang down 42 centimeters. The plaiting pattern is the vertical zigzag pattern.

/362/

411 The arrow thrower (hāðbĭ) was relatively common. Whereas in the 22 villages of the Karajá I did not see any, but merely acquired a model, I found three specimens in this one small Šavajé village (Ill. 198). The implement is still used for fishing, bird hunting, and as a weapon for sport. One can execute high, horizontal, and low shots with it. The handle, 36-40 centimeters long, 3.5-6.5 centimeters wide, is edged and curved and has a small button at the lower end. The hole for the index finger is quite large and rectangular or square in shape. The staff, 30-35 centimeters long, is round and bears a small hook of bone, which is fastened with tight, fine lashing. Sometimes a few little feathers hang down from this lashing as an ornament.

I did not come across any other weapons among the Šavajé.

•50 184 8. Transportation and communication. The boats are the same as those of the Karajá, but usually very long and very wide. The oars differ from those of the Karajá mostly by the fact that 482 the cylinder on the handle bears four grooves (Ill. 199). Back- 184 baskets and other baskets are likewise similar to those of the Karajá. The back-basket [bāh(ĭ)ūlă] is also plaited at the lower edge, so that, when it is carried, the contents have firmer support than is the case in the Karajá back-baskets. It is 158 centimeters long, 27 centimeters wide, and has an edge 12 centimeters 285 high. Among the baskets I observed large carrying-baskets (wălīlĭ) plaited, with patterns, out of oaguassu palm pinnae, which are carried with a bast carrying-band, also oblong baskets (dādă), which likewise show patterning and are carried on a carrying band, oval baskets with a cover (wălăbăhĭ), and, finally, carrying sacks, and, to be sure, some of mat plaiting (măns ĭ), some which are plaited diagonally out of one palm leaf (lōlĭ), and rectangular sacks plaited out of two palm leaves (lōlĭ), the two ribs forming one longitudinal edge, whereas on the other and on the bottom edge the pinnae of both fronds are plaited together (Pl. 61, Ill. 3). [184] (Cf. Ehrenreich, Berlin 3886, Karajá.) All other baskets and such mentioned are identical with those of the Karajá.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Chapter IX.

KARAYÁ ACTIVITIES.—CANOE MAKING.—WEAPONS.—NATURE MADE UTENSILS.—ORNAMENT MAKING.—FAMILY LIFE.—PRIMITIVE ETHICS.—MARRIAGES.—CHILDREN.—GOVERNMENT.

The industrial activities of the Karayá now make a better showing than in former times, for their primitive tools are now more and more replaced by tools introduced from the civilized world. The old stone-axes have disappeared, and little is known of them. Ancient inscriptions and figures upon the rocks represent men with stone-axes in their hands, but these drawings belong to a remote period.

To-day, the only primitive implements of the Karayá are those that Nature furnishes them ready for use. Their scraping tools, for instance, are sharp-edged shells; their chisel-like instruments are the teeth of certain powerful rodents; and smooth, flat stones, formed by the action of the water, are used as discs upon which to beat and prepare the web of bark which is their cloth.

It cannot be said of the Karayá that their primitive industries have fallen, in any degree, into decay because they have begun to use the tools of civilized men. Adaptability, beauty of form, and carefulness of execution, is evident in all their workmanship. Canoe building among them, for instance, has reached a high degree of perfection, though the method of constructing them is very crude. These canoes, which are all dugouts, are long and slim, and taper gradually to a point at both bow and stern. This form is perhaps best

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

suited to their purpose owing to the many shallow places in the river, and because it facilitates landing and pushing off. The tree selected to be transformed into a canoe is an ipiúba or a jatóba, which must be very straight. Strange to say, the butt of the tree becomes the bow of the canoe; therefore, the finished canoe is broader at the bow than at the stern. As these children of Nature are preeminently imitators of Nature, it seems quite probable that in constructing their canoes, they have in mind the form of the fish, which always goes big end first.

The log is first hewn into the form of a canoe, then hollowed out with axes and with fire. It is not broadened amidships, therefore, when finished, it is no wider than was the original tree. As it is thus very narrow and tapers gradually and uniformly high above the water at both bow and stern, it tips over very easily. Great care is taken to make it perfectly smooth outside and in. No seats are provided, but sticks are placed across the bottom to keep both the occupants and the freight out of any water that may leak in. As every family has a canoe, quite a fleet of them may be seen in front of every village. These canoes are propelled by paddles five feet in length, half of which is blade, the point terminating like a lance. They are made with great care and labor, and are often nicely ornamented. When canoeing, the pilot is always seen perched in a squatting position on the extreme point of the stern with his knees drawn up to his chin.

The weapons of the Karayá are as of old—there has been no change whatever. In common with other Brazilian tribes, the length and stiffness of their bow is according to the height and strength of its owner. Some bows are seven feet in length, while a boy's bow is two and a half or three feet long. They are made of the wood of a certain palm-tree which the Brazilians call *pau de arco*—bow wood—which is the wood used by all the tribes of central and North Brazil for their bows. The bow is made flat inside, and the extremities taper to a point. Several lengths of string, carried

9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
Cayapo SP11

skilfully feathered at the end. The arrowheads are fastened to eighteen-inch foreshafts of hard-wood tipped with bone, fitted in three- to four-foot bamboo shafts and bound in place with the strong cord that the native women spin from wild cotton. The binding is firmly cemented with a kind of resin. Long needle-like arrows tipped with hard-wood are for shooting birds; the sharp bamboo tips curved hollowly are for deer and jaguars, for they permit the wounded animal

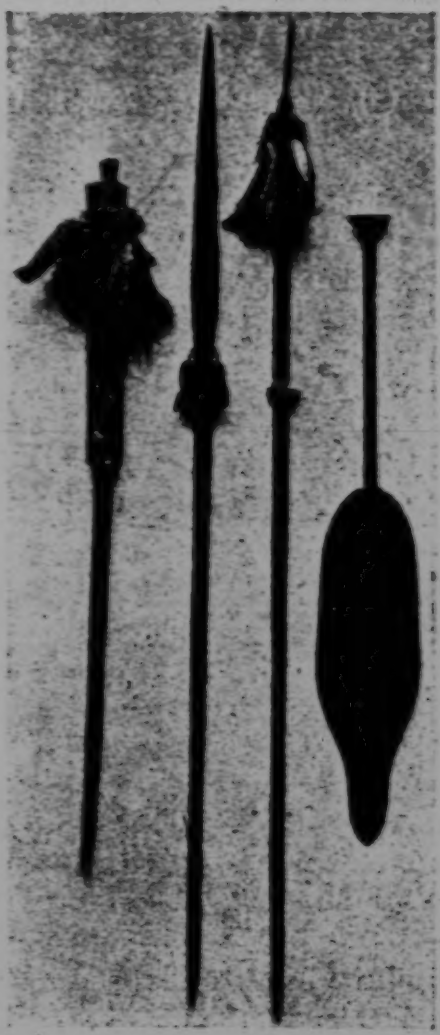

FIG. 98.—Caraja objects (grave-post, two spears, and a paddle)

9:Gow-Smith T-5 (no date) 1925
SP9 Caraja SP9
Cayapo SP11

and have similar woven cane-covered handles, but are for more specialized use. Instead of a blunt round end, the club has a flat triangular wooden blade pointed at the end with sharp sides and stained with urucú. It is used, in the manner of a great ax, for decapitation.

Toy canoes (fig. 100), with which the Caraja youngsters play, are models in miniature of those their elders use, which are made from hollowed or

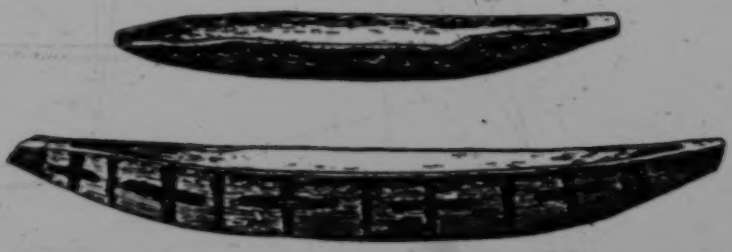

FIG. 100.—Toy canoes of the Caraja. (Length, 19 in. and 26 in.)

burnt-out logs. They are decorated with designs colored with a black stain from the genepapa fruit and the urucú. Paddles (fig. 98) are of regulation length, but some have unusually wide blades often decorated in red and black designs.

Most curious of the collection are the little clay dolls (fig. 101), which may have some connection with magic or with religious observances. They vary in size from two to twelve inches, and are similar in workmanship and even